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ROUTING AND RECORD SHEET				
SUBJECT: (Optional)				
FROM:		EXTENSION	NO.	
			DATE	
TO: (Officer designation, room number, and building)		DATE		OFFICER'S INITIALS
		RECEIVED	FORWARDED	
1.				<p>COMMENTS (Number each comment to show from whom to whom. Draw a line across column after each comment.)</p> <p>To Requester:</p> <p>Please return this reference to IP/ARD/RCU immediately after use.</p> <p>RECORDS CENTER</p> <p>JOB NO. <u>69-425/83</u></p> <p>SPACE NO. <u>440800</u></p> <p>FILE NO. <u>74-124-29/3</u></p> <p>DOCUMENT <u>EGMA-21059</u></p> <p>FOLDER NO. <u>9</u></p> <p>BOX NO. <u>20</u></p>
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15. RETURN TO: IP/ARD/RCU G-E-58				

FORM
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USE PREVIOUS EDITIONS

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DECLASSIFIED AND RELEASED BY
CENTRAL INTELLIGENCE AGENCY
SOURCES METHOD EXEMPTION 082H
NAZI WAR CRIMES DISCLOSURE ACT
DATE 2017

AIR OR SEA POUCH)

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CLASSIFICATION

DIS. TCH NO. ECMA-21059

DATE: 15. Mai 1956

TO : Chief, SR
Attn: L
FROM : Chief of Base, Munich mu
SUBJECT: GENERAL— REDWOOD/AERODYNAMIC/PSYCH

AN	<u>195</u>
AB	<u>X</u>
IN	<u>X</u>
EX	<u>X</u>
DES	<u>NFD</u>
FR	<u>RID</u>
ARO	<u>RPU</u>

INFO: COS, Berlin

SPECIFIC— PL 497/AECASSOWARY 6 Interview with Karolina HILZ

REF: MUNI-4161, dated 7 May 1956

1; Transmitted under separate cover attachment is a report prepared by PL 497 on his and AECASS 6's recent interview of Karolina HILZ in Berlin. The most significant aspect of the interview, as far as the exploitation of the documents brought out by HILZ is concerned, is that pertaining to HILZ' association with Yaroslava STETS and the circumstances surrounding the procurement of the documents. Translated, this portion of the report reads as follows:

6106 LEITER IN "a female leader"
"After thanking her (HILZ) in behalf of the organization for delivering the documents, I (PL 497) asked for more details regarding the people who gave the documents to her for delivery and who were the authors of the documents. She said, 'I got both documents from "ANLYATTERIN", the leader of the Ukrainian group in Potma whose most prominent member was Yaroslav STETS. STETS is about 33-34 years of age, born in Kiev, teacher by profession and was sentenced to 25 years for collaborating with the Germans. She had already served seven years of this sentence when I first met her. Specifically, she was charged with collaborating with the German-Kiev Stadtkommandatura where she and a German girl worked as translators." When I asked HILZ whether STETS worked there under WEBERHARDT, HILZ said 'yes' and also for his successor.

To October 1955 when HILZ left the prison, STETS communicated by letter with her mother in Kiev at the following address: Kiev, Predslavinskaya 57. Her mother even sent her food packages.

STETS is blond, medium build, very energetic and intelligent and was able to command the respect and attention of a group of Ukrainians numbering 180-200 in Potma and she maintained contact with the male prisons where she also commanded the greatest respect from the male Ukrainian prisoners.

During her seven and one half months stay at Potma, HILZ became closely acquainted with STETS and recognized her to be a great Ukrainian patriot as well as a very brilliant woman. Shortly before HILZ was released, STETS approached her with the proposal that she carry the documents to the free world and to transmit them to an 'Ukrainian organization', which, if nothing else, would at least publicize the documents in the Ukrainian press to inform the people how they (the prisoners) were suffering.

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What is this word supposed to mean? Is it German?

?

Special Supplement

They Speak for the Silent

In order that they may become part of the historical record of our time, NATIONAL REVIEW here makes public two documents as remarkable in their origin as in their content. They were written by two groups of Ukrainian political prisoners at the Soviet concentration camp complex located in Mordovia, about four hundred miles southeast of Moscow.

The original Ukrainian texts, dated September and October 1955, are painstakingly written, in a purple that looks rather like the old-fashioned "indelible pencil" marking, on pieces of linen cloth that may have been torn from the lining of a coat or dress. Such writing on cloth, which lends itself to concealment, is a classic underground device.

So concealed, the pieces of linen made their slow, hazardous journey westward. By stages that cannot, of course, be revealed, the documents finally reached a representative in Western Europe of the "Supreme Ukrainian Liberation Council" (UHVR), the governing committee of the Ukrainian underground. From Europe the documents were brought to Mr. Mikola Lebed, Secretary General for Foreign Affairs of the UHVR. Mr. Lebed is well known to us. We have inspected the original texts and gone over with him and his associates the history of their transmission.

The first of the documents is addressed to the United Nations, and Mr. Lebed is now endeavoring to bring it formally and forcefully to UN attention. The second, less formal, is intended primarily for Ukrainian refugees and émigrés in countries outside the Soviet Empire.

We call particular attention to the continuity here revealed in the internal measures of the Stalin and the post-Stalin regimes. The concentration camp system continues as a basic institution in the Soviet structure. The proclaimed amnesty of 1953 applied only to prisoners with sentences under ten years. Most of these were not allowed to return home, but were forced to remain as compulsory settlers in the penal regions.

These documents are the first to disclose that revolts in the camps began before Stalin's death. In the autumn of 1952 they were started in the Karaganda camp system by former soldiers of the Ukrainian Insurgent Army, the force that fought first against the Reichswehr and then against the Bolsheviks, and which still fights from the underground. The 1953 strike in the Vorkuta complex, hitherto thought to be the first, was led by three hundred of the insurgents who had been transferred from Karaganda. Further strikes followed in Noril'sk, Vorkuta again, the Kingir camps (in Kazakhstan), the camps of Verkhnoye-Imbatskoye and Mirnoye, from 1953 on into the present. The Kingir strikes lasted for two and a half months in 1954, and (according to the direct testimony of the Hungarian Dr. Fedor Varkonyi, here confirmed) were suppressed finally when the MVD used tanks to crush hundreds of the prisoners.

The first document asks: "Does the civilized world know that, over the mass burial sites of the prison camps, new camps and cities are built, canals are dug, and stadiums are erected, in order to obliterate the traces of these crimes?" This is presumably a thoughtful precaution of the Khrushchev-Bulganin regime as part of its preparation for receiving tourists and visitors from the West. We may recall that toward the end of World War Two, when it became probable that the Nazis were going to be defeated, the Gestapo carried through a similar construction program in the attempt to conceal the mass slaughters in their death camps.

An Open Letter

To the United Nations, Division on Human Rights, and to the Entire Civilized World

From the Prisoners in Camps in the USSR

We, the prisoners in the Mordovian special camps, wish to bring the following statement to the attention of the entire civilized world.

We, Ukrainians, are in favor of any movement whose aims are freedom and truth; we advocate cultural progress in all walks of life, and we stand behind self-determination for all nations, including the United Ukrainian State.

We have no desire to exaggerate the facts of the situation that has long existed in Ukraine. We do not ask for mercy or pardon. We demand our right to live under laws that should be recognized by the entire civilized world — the world of twentieth-century civilization. This civilization has been spearheaded by a number of humanitarian elements, from small groups on up through national leaders. They include the great world-wide organization, the United Nations.

Our Ukrainian nation, like a number of other nations, has come under the conquering heel of Red Russia. We have been deprived of the basic rights of existence. We have been driven into camps, with severe sentences of from ten to twenty-five years — not for criminal acts, as the Bolsheviks maintain before the rest of the world; not for arson, treason, or murder; but because we, like every freedom-loving people, demand our lawful rights in our own land.

The question therefore arises: Does the civilized world know about the conditions prevailing not only among us prisoners, but throughout our country? Does the civilized world know that, when we have served our sentences, we are exiled to the so-called virgin lands of Kazakhstan, Krasnoyarsk, and the Far North —

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while they proclaim that it is volunteers and members of the Komsomol who go out to those areas?

Can the civilized world conceive of Ukrainian sovereignty without a Ukrainian government, without a Ukrainian army, and without the Ukrainian people? If Ukraine is sovereign — and she should be — why is there no army composed exclusively of Ukrainians? Why do Ukrainians serve their terms in the army beyond the borders of their country? Why are military units composed of Russians and other nationalities to whom the interests of the Ukrainian people are alien, if not directly hostile, stationed in our country? If we are traitors and if our punishment is just, why were we tried by “peoples” or “military” courts, whose composition is certainly not Ukrainian? Why do we not serve our terms on Ukrainian territory, which was ravaged by the last war and is in need of reconstruction? Why do we have to work at the cultivation of wild, remote lands and forests, when there is such a need for our forces at home?

On Human Bones

Does the civilized world know that, over the mass burial sites of the prison camps, new camps and cities are built, canals are dug, and stadiums are erected, in order to obliterate the traces of these crimes? In Abez' (Komi ASSR), Camps 1, 4 and 5 stand on former cemeteries. At Zavod 5 in Leplya (Mordovskaya ASSR), the first and second polishing shops, the technical laboratory, and the forge were erected on human bones. Does the world know about the mass executions of prisoners who only demanded their rights as political internees? (At Mine 29 in Vorkuta, Attorney-General Rudenko was in charge of the firing squads.) Is it known that, in Kingir (P. O. Box 392, Colonies 1 and 3, Kazakhstan), men and women demanding their lawful rights were charged by four tanks and crushed by them?

Does the civilized world know that Ukraine has suffered starvation for thirty-eight years, in addition to the artificial famine of 1933; that Western Ukraine has been inundated by floods, and that the people have been condemned to death by starvation, with no hope of aid from “humanitarian,

From the UN Universal Declaration of Human Rights

Article 3. Everyone has the right to life, liberty and security of person.

Article 4. No one shall be held in slavery or servitude. . .

Article 5. No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment.

Article 6. Everyone has the right to recognition everywhere as a person before the law. . .

Article 15. (2) No one shall be arbitrarily deprived of his nationality nor denied the right to change his nationality. . .

Article 18. Everyone has the right to freedom of thought, conscience and religion . . .

Article 19. Everyone has the right to freedom of opinion and expression . . .

Article 20. (3) The will of the people shall be the basis of the authority of government . . .

peace-loving” Communist Russia? This at a time when millions of tons of grain are exported abroad for propaganda purposes, when all sorts of foreign delegations visit model collective farms (special display models) and factories in the USSR.

In the postwar period (1945-55), Russia has raised the level of light and heavy industry beyond the prewar level. This was accomplished by a toll of millions of prisoners. Those prisoners raised the issue of improved living conditions—an improvement essential for any creature that breathes air (after between nine and eleven hours of work in the mines, the prisoners were shut up like cattle in close, stinking barracks furnished with the well-known “slop buckets”). Some of these prisoners were shot, others were crushed by tanks. Many of them received additional sentences of from ten to twenty-five years and were put in jail, where they are to this day.

This is addressed to the civilized world of the twentieth century—a century of education and progress. We feel certain that anyone who reads these lines will experience revulsion and contempt for the “just and hu-

manitarian” Communist Party of Russia and the crimes committed against the nations it has enslaved.

We are not discouraged, because we know that our will for freedom is founded on natural law, and we believe that the entire civilized world will uphold us in our course.

Resolutions

Bearing in mind the foregoing points, we, the prisoners in the Mordovian special camps, have adopted the following resolutions:

I

a. A commission should be appointed for precise verification of the facts as we have stated them: that Attorney-General Rudenko and Deputy Minister of the MVD Maslennikov were distinguished by the cruelty of their conduct in Vorkuta and Noril'sk in 1953, and in Karaganda in 1954.

b. The fact that Camps 1, 4 and 5 in Abez' (Komi ASSR) and Zavod 5 (Mordovskaya ASSR) were built on cemetery grounds should be verified. Similar cases are not hard to find—there are forty-four such camps in this area.

c. We demand that the cemeteries be put in order, that the buildings and plants on them be razed, and that memorials be erected to the dead, as a symbol of perpetual shame to the Red slaveholders. Since members of all nationalities of the world are numbered among the dead, a special international organization should be established for the purpose of erecting these memorials.

d. We demand comprehensive social security for the orphans, widows, and parents (if they are not fit for work) of these victims of cruel injustice; also for those persons and their families who have suffered complete physical disability in camps and are unable to provide for themselves and their families.

e. Since an entire family is held responsible for an offense committed by one member (they are all subject to exile, deportation, confiscation of property) and a man's grandson as well as his son may suffer because of an act he himself committed, there have appeared castes of “reliables” and “unreliables.” The “unreliables” live under constant oppression, persecution and misery. We therefore demand that these people be given back their



rights as human beings, that they receive social security, and that they be permitted to return to their countries.

f. We demand that all persons who have served out their sentences be permitted to return to their native lands. We protest the passing of sentences up to twenty-five years on a mass basis, because such a sentence is a sentence for life.

g. All persons who underwent a second trial and were then transferred from camp to jail because of their participation in camp strikes or in any other form of mass or individual protest against the violation of their rights as political prisoners should be released from jail and their sentences annulled.

h. All desert lands, pits, mines, and forests that became part of the USSR after their discovery or cultivation should belong to the nations whose sons and daughters worked on them and strewed them with their bones.

II

a. We demand the establishment of an international control commission charged with the fair distribution of aid earmarked for underdeveloped countries and for disaster areas (including the USSR).

b. We are wholeheartedly in favor of extending aid to all those who need it—regardless of their nationality, religion, race, or political convictions. But we cannot agree that bread should be torn from the mouths of the starving and sent abroad as aid, when it is really for purposes of propaganda. This is done in the Soviet Union, at a time when millions of people are starving.

III

a. Whereas every criminal act against the enslaved nations is perpetrated with the knowledge of the Politburo and of the Central Committee of the Communist Party of the Soviet Union, we demand that the entire ruling class of the Soviet Union be brought before international justice.

b. Yezhov, Beria, Abakumov and

others, whose execution was ordered by the security organs in order to deceive people at home and abroad, cannot be held responsible for everything, because crimes against the enslaved nations continue to be perpetrated.

IV

We, Ukrainians, make the following demands on purely nationalist grounds:

a. All Russian nationals shall be required to leave Ukrainian territory. They shall not be permitted to return until such time as Russia abandons her dream of denationalizing, assimilating and eventually devouring Ukraine—until she ceases to regard herself as Big Brother. It is a distortion of reality and of historical fact to speak of “the union of Ukraine with Russia.” Ukraine has always been cruelly enslaved by Russia.

b. We concede the right of other nationals—unless they have been sent by the Russian Government for ag-

gressive purposes—to live on Ukrainian territory, enjoying equal rights with the Ukrainian people. Russians may live there only when they begin to be governed by general standards of morality.

c. As long as there are armed forces in the world, the only units stationed in Ukraine are to be composed exclusively of Ukrainians and under the command of Ukrainians; all soldiers and commanders not of Ukrainian extraction are to be withdrawn beyond the borders of our country. This also applies to the administrative and security organs of the MVD.

d. Anyone who violates the laws of Ukraine is to be tried before a Ukrainian people's or military court; if convicted, his sentence will be served within the national borders.

Note: We request that the citizens of the world be informed of this letter by the United Nations, Division on Human Rights.

We have signed with initials and pseudonyms, so as to forestall any possible consequences.

[Signed by initials and pseudonyms of five deputies from the women's column and eight deputies from the men's column of prisoners.]

30/IX/55

From Women Political Prisoners

To Ukrainians in the Free World

DEAR FRIENDS:

We want to take advantage of this opportunity to tell you in brief what the Bolsheviks say about you—our political émigrés of the last decade—in their so-called lectures and in recent articles in the press. We would also like to give the Ukrainians abroad who are not indifferent to our fate some idea of the conditions prevailing among political prisoners in special Soviet camps since the war.

Lectures on Ukrainian affairs are delivered by important officials in the Mordovian Party, and not by members of the administration of local special camps. The main point in what they have been saying about you is roughly as follows: Although the number of Ukrainian political émigrés in the last decade has been small, the group is

torn by dissension and split into many parties. They are politically shortsighted, and they no longer enjoy popularity among their people, whose support they have lost. They are not fighting for anything real—just for the capital letter “U.” The Bolsheviks cite the names of our most prominent political leaders abroad, calling them “the most despicable betrayers of the Ukrainian people.”

Lectures on Ukrainian affairs were recently discontinued. The reason may lie in the prisoners' dignified reaction to the Bolsheviks' tendentious distortion of historical fact. These lectures, held at unexpected times, caused us spiritual anguish. But at the same time, they were a welcome event, because they allowed us to think (correctly, we hope) that our

over

NATIONAL REVIEW, 211 East 37th St., New York 16, N.Y.

[illegible]

Facsimile of a portion of the original letter, written on linen, from Ukrainian women to their countrymen in exile. The letter was smuggled out of a Mordovian prison camp.

Mordovia
5 October 1955

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FOREIGN DOCUMENTS DIVISION

JAN 9 1957

J-1202

Report

~~STRICTLY CONFIDENTIAL~~

Of the conversation of ORTO and SLAVKO
with the German Returnee, Miss Karolina
~~X~~ GIL'TS, in Berlin on 1 and 2 May

Concerning the subject: KAROLINA GIL'TS, born in Pabyanitsy near Lodz in Poland, of German origin, lived for 32 years in Pabyanitsy and afterwards moved with her mother to Potsdam near Berlin, where she completed pedagogical studies in 1948 specializing in mathematics and the English and Russian languages. After graduation and until her arrest in 1949, she conducted courses in the German language for 13 high officials of the Soviet court system (prosecutors, etc.) In the middle of 1949 she was arrested and sentenced to 25 years for espionage. Her prosecutor, a former "student" of hers, told her that, in view of his acquaintance with her, he was sending her case to Moscow, because there she would be sentenced to 25 years, whereas the military court in Potsdam would certainly sentence her to death. We did not attempt to discuss in further detail her person, past, or in particular the reason for her sentence, in view of the fact that the above had not been anticipated and therefore ~~was~~ ~~were~~ excluded. The above-mentioned information was collected in a conversation with the GIL'TS woman not elicited by me, but directly in the course of narration she revealed various details of her past. On the basis of such allusions alone it appears that she was connected with some agent [chynnyk, in Ukrainian] possibly a German. Address of ^{the} GIL'TS woman in Berlin: Berlin - Schoeneberg, 10 Akatsienstrasse (in courtyard) third floor; in care of ~~KEMPKA~~ KEMPKA.

The GIL'TS woman returned not long ago from Schwartzwald from a rest in a sanitarium granted to returnees; she is listed as on leave until 1 August. She intends to obtain work in the school system, but she fears

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that her nerves cannot stand teaching work. Because of this, she is glad to take other work; among others she answered an advertisement in the press, that the Voice of America in Munich is seeking Germans with a knowledge of the Russian and English languages; she applied immediately but up until today she has not had an answer.

Conversations with GIL'TS began: On 1 May from 1900 to 2115 in her room in the presence of ~~SLAVKO~~. After the conversations, we went out together in the evening, and the next day, 2 May 1956, a conversation took place again in her rooms and in the presence of SLAVKO from 0900 to 1120 hours.

The technique of the interview was carried out and made possible with the help of friends. The GIL'TS woman was notified in advance of our arrival and by means of an appropriate sign letter the first contact was carried out. It may be asserted that the GIL'TS woman was completely candid in regard to the topics upon which the conversation was prepared.

After being sentenced to 25 years in the fall of 1949, the GIL'TS woman was transported by stages [etapi] to Vorkuta (en route she spent several weeks in the Lub^yanka where she underwent an eye operation. Professor ~~NIKOLAYEV~~, who spoke with his medical assistant in Ukrainian, operated and said the following to her ~~then~~: I am a Ukrainian and you are a German, but you are a human being to me and I will perform the operation for you as a human being who needs help, so that you may remember all your life that you had a good surgeon. (The GIL'TS woman does indeed to this very day, remember the excellently performed operation on her right eye that, in some measure, saved her from blindness in one eye). From the Lub^yanka G. ^(GIL'TS) was placed in another prison, at VLADIMIR (very filthy, full of bedbugs and other insects) and in April 1950 she arrived at the women's camp in VORKUTA. She remained at VORKUTA until October 1954, whence she was transported to the camp in POT'MA.

The next day was devoted to a conversation concerning Vorkuta and this information, of less significance, simply follows the first conversation, which pertains to letters transmitted.

After expressing the thanks of the institute for her courage in transmitting the letters, I asked G. for further information about individuals and whether the individuals who had transmitted them were the apparent authors of the letters. G. related the following: she had received both letters from (Anleiterin) Yaroslava Stets', the leader of the Ukrainian group in the Pot'ma camp, about 33-34 years old, a native of Kiev, a teacher, sentenced to 25 years for collaboration with the Germans; she had already served seven years. She had been convicted for working with the Kiev German city kommandatur. There there was supposed to have been one German woman interpreter and one Ukrainian woman, Karoslava herself. On my inquiry whether she had been the interpreter during the city kommandur of Eberhardt, G. practically confirmed that it was so and added that even after the offensive until October 1955, until G.'s departure from Pot'ma, Yaroslava carried on a correspondence with her mother in Kiev. Address: Kiev, Predslavins'ka: 57, and she also received good food packages from there.

Yaroslava is a blonde, energetic woman of more than average height, and above average intelligence, who managed to command respect not only among the 180-200 Ukrainian women of the group in Pot'ma, but she also had contacts with the men's camps and as far as G. could ascertain, she enjoyed respect among them as well. G. at the time of her 7-1/2-month stay in Pot'ma made friends with Yaroslava, recognized her as a great Ukrainian patriot and wise woman, and that is why, when on the eve of her [G.'s] release, Yaroslav proposed that she take letters to the outside and transmit them to "Ukranian organizations" which she, G., would certainly find there, so that, even if nothing else was accomplished, they would be published in the Ukrainian press for people to know what we are suffering

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here [from memory and notes reports of the parting words of Yaroslava to G. after the transmission of the letters], it was self-evident to G. that she had to do this. She asked only that Yaroslava so edit the letters of her dispatch, so that even if it fell into the hands of the Bolsheviks, let us say, somewhere at the "khatrantsy" [?], at Brest-Litovsk, it would not cost her her life. Yaroslava in writing the letters took this into account and consequently avoided revealing expressions, considering the possibility of its falling into the hands of the Bolsheviks. Study of a letter of Yaroslava (to friends) confirms this. Another letter, with the signatures of several men and women (pseudonyms) comes from another camp. G. does not know which one. She did not ask Yaroslava about this because she did not even want to know herself. Having contacts with other camps, Yaroslava obtained them by means of "correspondence." Thus G. is not able to give any explanation whatsoever about the letter addressed to ON [the United Nations?].

Describing the Ukrainian group of women at Pot'ma, G. reveals that the number varied between 180-200 (at the time of her stay); 80 percent were country women, the rest were intellectuals, with students from Khar'kov, Odessa, Poltava, and Drohobich predominating. G. remembers the students from Khar'kov and Odessa by the fact that they eagerly read works of the following authors in the camp library: Lesha, Ukrainka, Franko, and Shevchenko. She remembered, in particular, that they came to her exaltedly, and were enraptured with the works of Lesha Ukrainka. Yaroslava, also, read a great deal, and, through her G., too, for some months, acquainted herself with Ukrainian literature; at least she can enumerate a number of its classics and also knows some of the content.

Questioned concerning the reason for the arrest of the girls [sic] mentioned, G. reveals that it is collaboration with the Germans (she did laundry for the Wehrmacht and was one of the translators) and aid to the

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partisans. G. speaks in superlatives about the Ukrainian group, considering them extremely well organized in every aspect. In addition, it was possible to have full confidence in them and informers [stukachi] were a great rarity. On this same subject and without directed questioning on my part, but to illustrate and emphasize the integrity of the Ukrainian group, G. refers to the Russians as follows: treacherous, you cannot trust them in anything, vile. This ~~tewor~~ is characteristically repeated in G. over and over, when she quotes the advice given to her by one of the oldest woman prisoners in the USSR, the former companion of ~~Krupskaya~~ Krup'ska [?], who has been uninterruptedly in prison and camps in the USSR since 1924 (Yekaterina Nikolayevna Kozlova); Kozlova warned G. about the Russians saying "never believe them", "be on guard against my (i.e., the Russian) people." Thus while the Ukrainians without exception regard themselves in their hearts as innocent - they feel that they are fighting ~~for~~ their due rights - the overwhelming majority of the Russian prisoners regard their sentence as merited, and as a result of this feeling they regulate their conduct in camp in a special manner. It has resulted in the fact that the Russians believe that they must pay their debt to the motherland with work and good conduct and, therefore, as a rule, they do not take part in actions and when they do, they are the last. Many of them are interested in obtaining a good record with the camp administration and serve the authorities, and at bottom and deep in their hearts they do not speak out against the regime. G.'s report must be considered the sharpest criticism of the Russian group of prisoners that, it seems to me, I have heard in recent times.

Nevertheless, in her, in G., there is not the slightest trace of any great prejudice against them; she tries to be objective and gives her critical judgement with mathematical precision.

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On being questioned about the political aims of the Ukrainians, those of her comrades from Odessa, Khar'kov and Kiev, she had one answer: it is for an independent Ukraine, for an independent Ukrainian republic. To my elicited question, whether she had noticed any political differences among Ukrainians from different regions, G. answers with a categorical negative, reasoning that they were all of the same political opinion as Yaroslava, who was listened to by everybody.

"And Yaroslava was for independence; she was a wise woman."

On the basis of G.'s reports it may be asserted that the directing element of the Ukrainian group of women in Pot'ma were Ukrainians from Kiev, Khar'kov, and other eastern regions and that they set the political tone, the context of which does not leave the least doubt in this case -- it advocated independence.

The majority of the women, as GIL'TS says, from Drogobitskaya and Mogilevskaya oblasts were sentenced for aiding the partisans. To the question what are they called and what do they call themselves, she replies that the MGB called them Banderists [Banderovtsi] ^{and} they called themselves ~~the~~ "OUN-ists."

The administration was aware of Yaroslava's guiding role. More than once, when there was any kind of breach of camp discipline, it was said in the administration, "Yaroslava did this to us." She was ~~often~~ often in in the [camp] prison. Asked whether Yaroslava had named any concrete Ukrainian organization when turning over her letters, G. said no. She did not give the name of any organization or family name. "Turn them over to Ukrainian Organizations which you have over there in Germany" -- the addressee which she furnished. There was only a ^{hint} ~~hunch~~ that there must certainly also be Ukrainians in England, those who had been in Vlasov's army. G. was unable to speak in further detail about what Yaroslava thought about this or what her convictions were.

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Yaroslava especially asked her to locate her uncle in Germany, Petro Parachak, who ~~was~~^{was} supposed to have arrived in Germany in 1943 and perhaps was in Munich, and also Yevhen Khraplyvyy -- "who worked in the school system."

G. asks for help in the search.

After the spontaneous characteristics of the Ukrainians and Russians I asked about the relations of the Ukrainian group in Pot'ma with other nationalities and I received the reply that the Ukrainians got along best with the Germans, much worse with the Russians, and to a certain extent well with the Balts. G.'s opinion concerning the not very numerous Polish group was rather negative. They [the Poles] do not know what they want and are unstable. Here it is necessary to mention that G. to a certain extent was arrogant about her German origin and perhaps even has a feeling of German "superiority" with regard to the Slavs, as though to say we Germans in the camp were the first to test methods and raise demands; afterwards, they followed us. Here follows a hierarchy in which the Ukrainians occupy first place, then the Balts, the Caucasians, and at the bottom the Russians. There is rather a feeling of scorn for the Poles.

In describing the peoples of the USSR, G. believes that the Ukrainians, the Caucasians, and the Armenians are peoples who would fight for their independent republics at the first opportunity. Asked what the attitude of the Russians in camp is to the Ukrainian political aims -- independence -- G. answers, that the Russians consider that the Ukrainians had the chance for it under the German occupation when they welcomed the Germans with open arms and joined in the defeat of the "fatherland", but now, when Ukrainians were being deported, the realization of these political aims was hardly likely. G. does not know of a single case where anyone of the

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arrested Russians had been in any Russian underground on the outside, nor what news there was at all of a Russian political position. She met many intellectuals from Leningrad and Moscow, students, civil servants etc. As persons they seemed very nice, but they were all "spies," that is, women who contacted foreigners at every opportunity. However, back in 1953 there were traces of the existence of an underground in the Ukraine, and that was proved from the letters which reached the prisoners.

The nationality composition of the women's camp in Pot'ma (as of autumn 1953) was as follows: Total number -- about 2200-2300, including 200 Ukrainians, 400 Balts (including 13 Finns), 170 Austrians; the remainder consisted of more than 300 Germans (who were released), Russians, and natives of the Caucasus.

At the time of both conversations, G. did not mention either time the Belorussians. At the end of our conversation, inquired whether she had encountered this nationality. G. said that during the seven years only in one case did a certain woman say to her that she was not an ordinary Russian, but a Belorussian. This is all that it was possible to find out about the Belorussians. Summarizing all previous conversations, it must be asserted that this [the nationality?] problem almost does not exist in the camps in the USSR, at least very seldom. There were in the camp some Polish students from L'vov, who were not liked.

There was a library of about 1500 volumes in the women's camp in Pot'ma, mainly Russian and Ukrainian books; later 200 German books arrived from East Germany.

Numerically, most Ukrainians were from Drogobits'kaya Oblast.

At the end of the first conversation, G. said that during her stay in Vorkuta she made friends there with a Ukrainian doctor named Mariya Yemiliyanovna Baranyk, who was sentenced there to 20 years of

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imprisonment for collaboration with the Germans, and which resulted from the fact that during the German occupation she worked in a German hospital. Mariya Baranyk asked her [G.], when she was released, to look for her sister.

Irena Baranyk was married to a man named Shinkar, who is supposed to have lived in New Haven in the United States. The Baranyk father is supposed to have come from Drogobychchyna, and, perhaps the father worked in some intellectual profession. G. had sent a letter to the United States with the address "New Haven" -- the letter evidently was returned. The envelope of the letter plus a photograph of Mariya's were sent to Slavko.

I shall present separately the conversation with G. regarding her readiness to testify before a responsible international body as to the authenticity of the ~~transferred~~ ^{transmitted} document. Thanking her for her courage, I said that, unfortunately, there are people in the West, who doubt the authenticity of the letter, that our institute was exerting every possible effort to see that the letter addressed to the United Nations would reach the addressee, but that in connection with this it might be necessary for her to appear before a commission for establishment of the authenticity of the document and confirmation that she had been the transmitter of it. G. immediately agreed and stated that she considered it her duty to help her Ukrainian comrades as much as she could. In taking the letters with her she was simply thinking of helping the prisoners in this manner. When I asked whether, in connection with the testimony, she would like to receive some guarantee of her safety (possible departure from Berlin), G. self-assuredly asserted that the times when she was easily frightened had passed. She is very cautious but she is not afraid and may also appear at a press conference. G.'s agreement was a decisive one and it does not appear that she would retract it, all the more because of the certainty that she is aware of the possible difficulties entailed

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in publication. I raised appropriate questions to ascertain the degree of her resolve. It may be stated that she agrees to appropriate propositions to appear on the outside. The second conversation was devoted to the living conditions of the Vorkuta camp. The years 1950-1953 were very difficult from the standpoint of living conditions, although less severe than those immediately after the war, when the death-rate in the camp grew to mass proportions.

Prior to 1952, there had been in the camps national brigades of workers (German, Baltic, and some Ukrainian). In 1952, these brigades became mixed, just as they are mixed in the Internationals.

In 1953, particularly after the uprising, assurances began to be made that the prisoners would receive pay, a circumstance which finally materialized in the autumn of that year. Also at that time there appeared in the camp, the so-called Laryok stores where it was possible to buy, at first, margarine, bread, candy, and pastry, and, ~~after~~ ^{after} some time, also manufactured articles. The prices of the goods were the official ones, the same as those on the outside. The lowest pay of a prisoner amounted to 5-10 rubles and reached 400 rubles a month. The average pay amounted to 180-200 rubles. Faring best were the so-called "Pridurki" [roughly "crackpots"], the camp intelligentsia, which occupied various posts in the administration and was made up for the most part of Russians, intellectuals from Moscow and Leningrad. In Autumn 1953, refreshment stands were introduced into the camp and a hot kitchen, where it was possible to eat and even obtain tasty dishes. Obviously, the Pridurki benefited most from the refreshment stands. Anyone with money could, on the whole, lead a tolerable life in the camp. A good meal cost up to 10 rubles. Sanitary conditions in the camp prior to 1953 were unsatisfactory. In accordance with the regulations a woman prisoner had the right to the following clothing:

Two pairs of underwear per year, a warm jacket and cotton pants to last two years, a pea jacket for four years. Two outer garments had to last for two years; mattress and bed linen for four years. However, what was down on paper was not always issued to the prisoners. Linen went once a month to the laundry, strictly speaking, and anyone who had her own had to wash it herself.

In 1950 the barracks were terribly infested with lice. G., says that, among other things, the Germans began to demand delousing and together with the administration they conducted a sharp campaign for the delousing and the extermination of rats. By 1953, apparent cleanliness reigned in the camp.

A barracks is composed of two sections. A section is composed of 4-5 brigades containing 25 persons each; thus in one section there were about 100 inmates, and in a barracks, 200. Right at the entrance there stood a great stove and further beyond extended the plank-beds. Space ~~was~~ was very limited, so that the prisoners slept crowded together like herrings. There were no wardrobes, etc. Each one kept her personal belongings underneath her, fearing that someone would steal them. Not until 1953, was permission given for "nakaslyky" [cabinets?]. Anyone who was able to obtain any kind of lumber made her own.

In 1950 electric lighting was introduced in the barracks. G. says that they installed the wires themselves in their barracks. The bulbs were weak, so that in the evening it was impossible to read by that light.

Getting up began early; at 4 to 5 o'clock everyone had to be ready to leave for work. Breakfast consisted of 800 grams of bread without butter, and porridge or meal boiled in water. The porridge was fattened with 60 grams of olive oil only at dinner. For dinner, soup and porridge, often with foul-smelling fish, were served. Herring was reserved for rare, "luxury" dishes.

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The prisoners returned from work about 5 o'clock for dinner, so that the majority ate dinner and supper together.

After eating, washing took place. Each barracks had one wash ^{room} ~~basin~~ no larger than 9-12 square meters in size. Crowds always reigned there and more than once things came to blows. Once a week, we went to the baths, a dirty room where each one received boiling water and washed. There were no showers.

There were doctors and some of them sincerely tried to help the prisoners but there were no medicines. 37.9 degrees [C.] fever was cause for release from work. The most pitiful were those who suffered from internal ailments. For example, tuberculosis was "accepted" by the doctors on the basis of whether at that time there were already hemorrhages or spitting of blood. Those suffering from TB were sent to a special invalid's camp.

In case of death the body was taken to a special room and that same day, after a medical examination, it was buried in the camp cemetery. In winter, when it was impossible to dig a grave, the corpse was covered with snow and buried in Spring. In some camps coffins were made, in others, they were not. As a rule, it is necessary to explain that the family was not informed of the prisoner's death. The Administration, even in cases where the family had been informed by fellow-prisoners about the death of a prisoner, then would assert that the prisoner had been transferred to another camp unknown to it [the administration].

At the so-called funerals three or four of the best friends of the deceased could take part. It was forbidden to read prayers or sing. G. knows of one case where the participants at a burial were punished with confinement for singing funeral songs.

The cemetery had neither fences nor any markers whatsoever on the graves, not to speak of crosses. The place where the dead were buried

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was not distinguished from other open space around the camp. In the administration a fairly accurate registration of the graves and who had been buried in them was made.

When questioned about the improvements which were introduced after the uprising at Vorkuta, G. states the following: (1) An improvement in correspondence with one's family; it was possible to write as much as one wished (it was another matter whether the letters would be delivered), (2) permission for political prisoners to wear their own personal clothing, if they had it, (3) removal of grills from the windows, (4) discontinuance of ^{the} practice of locking up the barracks and an improvement with respect to the elimination of privies, (5) food was improved, (6) Soviet citizens could receive visits of their immediate relatives.

A special culture brigade, in which there was also first class talent from the Moscow and Leningrad stages, concerned itself with the cultural ^{and} recreational side of the camp. The culture brigade also took part in plays staged by the Vorkuta theater. When questioned about the possibility of becoming a member of such a brigade, G. says, that it was necessary to have permission from Moscow, and that she knew of a case where a good German dancer was turned down expressly because she had ^{received} not permission from Moscow.

Asked about the names of Ukrainians in Vorkuta, she furnished the following:

Shura Hrybovenko, about 38 years old, from Drogobits'kaya Oblast, imprisoned since 1947, sentenced to 25 years because she did laundry for the partisans. She has a husband and two children at home.

Vira Kyrylivna Zhukovs'ka, about 37 years old, from Drogobits'kaya Oblast, denounced by neighbors. Her husband also was with the partisans, where he escaped.

Ol'ga Lyutay -- about 28-29 years old, from Kishinev in Bessarabia, with artistic talents, arrested suddenly with other companions at the

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border, allegedly for attempted escape, but actually, she was about to go for an ordinary walk.

During G.'s stay in the women's camp Vorkuta, the leader of the Ukrainian group there was:

Valya Nikityn, a student, two semesters of medicine, from the city of Alupka in the Crimea; her mother lives today at the following address: 47 Amfiropol'skiy Shose, and sends her packages. At the time of the German occupation, Valya was acquainted with a German non-commissioned officer and went with him to German movies. Full of distrust of the Russians; G. calls her a Ukrainian patriot.

There were about 380 Ukrainians at the camp out of a total of 1300. The ages of the prisoners ranged between 25 and 45 years.

In addition to the conversation conducted, I asked G. to write a report about the Ukrainians in the camps in the USSR, based upon a number of questions which I requested her to answer. She promised to prepare it in 10-14 days. In the meantime, I am to inform her concerning means of transmitting the material. I promised her a fee as well as possible further assignments.

The report was prepared in three copies and transmitted to the chairman of the ZP [?] presidium.

Orto prepared the report on 3 May 1956.